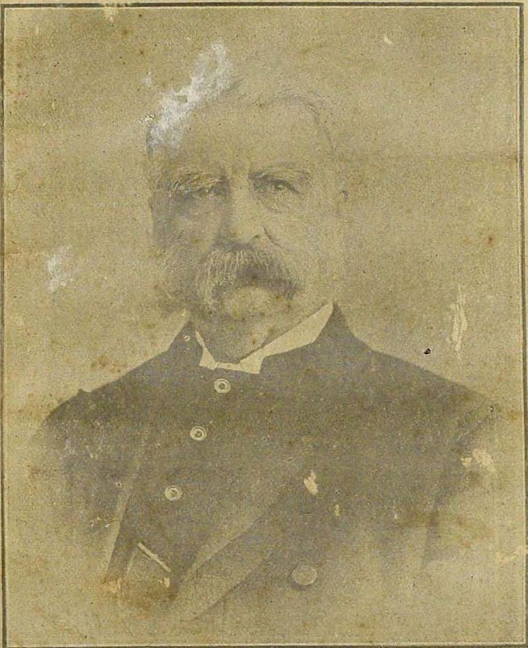
REV. DR. MILLER, C.I.E.

A SKETCH OF

His Life and His Services to India.



PUBLISHED BY

G. A. NATESAN & CO., MADRAS.

Price Annas Four.

1922

Biographies of Eminent Indians

A Series of Uniform Booklets each with a Portrait

Foolscap 8vo. Price As. Four each

The aim of this Series is to present within a short compass sketches of the lives and careers of all eminent Indians. Each Volume besides giving a succinct biographical sketch contains copious extracts from the speeches and writings of the personages described. The Series has been pronounced by the Press to be "the most welcome addition to Indian, biographical and critical literature."

Dadabhai Naoroji
Sir P. M. Mehta
Dinsha Edulji Wacha
Mahadev Govind Ranade
Sri Ramakrishna Paramahamsa
Swami Vivekananda
Hon. Mr. G. K. Gokhale
Dr. Rash Behari Ghose
Lala Lajpat Rai
Ravi Varma
Toru Dutt
K. T. Telang
Surendranath Banerjea
Romesh Chunder Dutt
Ananda Mohan Bose
W. C. Bonnerjee
Budruddin Tyabji
Sir Syed Ahmed
Lal Mohun Ghose
M. K. Gandhi
Madan Mohan Malaviya
Babu Kristo Das Pal
R. N. Mudholkar

Price As. 4 Each. 1 Doz. at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

UNIFORM WITH THE ABOVE.

SWAMI RAM TIRATH.
V. KRISHNASWAMI AIYAR, C.S.I.
DEWAN C. RANGACHARLU.
DEWAN BAHADUR RAGUNATHA RAU.
RAHIMTULLA MOHAMED SAYANI.
H. H. THE AGHA KHAN.
MRS. SAROJINI NAIDU.
RABINDRANATH TAGORE.
ISHWAR CHANDRA VIDYASAGAR.
BEHRAMJI M. MALABARI.

The "Friends of India" Series.

This is a new series of short biographical sketches of eminent men and women who have laboured for the good of India, which the publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. The aim of the publishers is not to cast them in any conventional mould but to portray in an appreciative spirit, with the strictest regard for truth and accuracy, the characters of the men and the extent and value of the services done by them. To make these sketches interesting to Indian readers, copious extracts from the speeches and writings of the friends of India on Indian affairs have been given. This series includes, among others, the sketches of eminent friends of India like Lord Ripon, Lord Morely, Lord Minto, Lord Macaulay, Edmund Burke, Charles Bradlaugh, John Bright, Henry Fawcett, Mr. A. O. Hume, Sir William Wedderburn, Sir Henry Cotton, the late Sister Nivedita and Mrs. Annie Besant. With a view to place the series within the easy reach of the public, the sketches have been priced at annas four a copy.

THE "FRIENDS OF INDIA" SERIES

SELECT PRESS OPINIONS.

THE HARVEST FIELD:—The books are not intended to give a detailed biography of these eminent men; they are, what they are called, sketches, and as such give one a general idea of their life and work. The little books are written in a pleasant style and contain extracts from the important speeches of these men.

THE EMPIRE:—This Series comprises English statesmen who either in England or in India are held to be favourable to the popular cause. The List starts off appropriately enough with Lord Morley, and the second name is that of Lord Ripon. The careers of both these statesmen are dealt with briefly and graphically, and their policy and principles especially as affecting India are summed up with judgement and sympathy. These admirable little biographies only cost 4 annas. They are well printed and a good likeness of the subject appears on the outer cover.

THE LEADER:—The enterprising firm of Messrs. G. A. Natesan and Company of Madras has taken in hand the publication of a new series of short biographical sketches of eminent men who have laboured for the good of India, which the publishers venture to think—but we are sure—will be a welcome addition to the political and historical literature of the country.

THE MODERN REVIEW:—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from the notable speeches delivered. The series should be welcome to the public.

THE CENTRAL HINDU COLLEGE MAGAZINE:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each, makes a small library possible for all.

Price Annas Four Each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Rev. Dr. Miller, C.I.E.

THE most potent formative influence in the making of Modern India has been the network of Schools and Colleges spread through the length and breadth of this land. And, so far as South India is concerned, the most potent among other factors have been for the last half-century and more, the Madras Christian College and the School attached to it. And if there is one man more than another who has helped to make the College what it is, it is the Reverend William Miller C.I.E., L.L.D., who is happily spared to us and who, from his distant home in Scotland, is still evincing a keen interest in all that concerns the welfare of this land which he loves so well.

William Miller was born on the 13th January, 1838, at Thurso, in Caithness, the northernmost county of Scotland. His father was a well-known merchant and ship-owner. Both his father and mother have a proud ancestry. Their family was famous for their solicitude for public

welfare. To them the seaport town of Thurso owes its pier. The Miller Institution of the place, founded by an uncle of Dr. Miller marks their practical interest in the cause of education. "Dr. Miller's father, whose death took place in 1883, took a life-long interest in this indispensable machinery of national elevation, and followed with the keenest appreciation the educational labours of his son in this Presidency, and especially the development of the Madras Christian College which owes its present existence and efficiency to him more than to any other. It is, therefore, very proper that Dr. Miller should have, with a view to keep alive among the people of South India the memory of his venerable father, founded at the University the Miller Gold Medal given to the student who takes the B. A. Degree with the highest honours in Philosophy. Not less profound was the interest which his mother manifested in Dr. Miller's work. She knew about that work in its details and was acquainted, though not by sight, yet by report, with some of the *personnel* of the institution, including both the teachers and the taught. She had sent to her, and she studied eagerly, every report, lecture or newspaper-cutting that had reference to the work of the College."

Dr. Miller's boyhood was spent among the hills in the neighbourhood of Dale with his maternal grandfather and his aunt. He attended the parish school in Thurso whence he went to a boarding school in Aberdeen—the Bellevue Academy, managed by Dr. George Tulloch. He finished his course at that school before he was thirteen years old ; "and, when told to go up to the University, he would not, and preferred being detained another year." In 1852, he joined Marischal College, Aberdeen. Though all but the youngest, he was the brightest of his year. The Rev. Charles Cooper, his colleague at the Christian College, was his junior by two years at the University.

His studies for the Degree extended over four years. He had a distinguished scholastic career, and he was particularly strong in Philosophy and English Composition. On taking his M. A. Degree in 1856, he received a gold medal given by the City of Aberdeen. The most eminent among Dr. Miller's professors was the Poet William C. Aytoun, Professor of Rhetoric and Belles Lettres in Edinburgh.

Dr. Miller is a lover of the fine arts. His greatest favourite among the masters of English

prose is John Ruskin to whose writings he owes his well-known passion for Architecture. He is an enthusiastic student of history. He firmly believes that "through the ages one increasing purpose runs." The most striking feature of his life at Edinburgh was the rejuvenation which he effected in the Dialectic Society of the Edinburgh University.

It was in this society chiefly that Dr. Miller gained that experience which has been of so much service to him in fostering and guiding similar unions in his own college at Madras.

Of his five-years' course in Edinburgh, only the first year was devoted to attending lectures at the University. From 1857 to 1861, he studied Theology at the New College—a seminary founded for the training of its ministers by the Free Church after its disruption from the Established Church of Scotland in 1843. Here too, Dr. Miller distinguished himself both in his work at the classes and in the discussions of the theological Society. After finishing his theological course, Dr. Miller was taken as an Assistant to Dr. Cavendish, the then Minister of Free St. George's Church, Edinburgh. Subsequently he took charge of St. David's Mission there.

He had yet no thought of going to India. At

that time, the feeling in Scotland towards Educational Missions was one of cold distrust; and the Mission field in India had ceased to have attraction for men otherwise willing to serve the Church.

Meantime, the position in Madras was anything but satisfactory. In 1835, the Chaplains of St. Andrew's Church had opened a school in Vepery. Mr. Anderson arrived in Madras in 1837, and shortly afterwards removed the school from Vepery to Georgetown. The school was a success from the outset. In 1843, occurred the Disruption of the Church of Scotland, and the Scottish Missionaries in Madras adhered to the portion of the Church known thereafter as the Free Church of Scotland. The Institution opened at the commencement of 1847 in the premises in which it has since remained. For the new conditions introduced by the foundation of the University in 1857, the Institution was but ill-prepared and none of its pupils were able even to matriculate. And from one cause or another, by 1862, the staff of the Mission had sunk to a very low point.

A strong man was obviously wanted in Madras. And Dr. Miller was at once thought of and the

offer was made to him. The biographer who fondly believes that the subject of his sketch has or ought to have some inkling of his appointed sphere of work will find little to encourage him in the life of Dr. Miller. For he did not have any premeditated plan of work in India. Nor had he studied the question of Indian Missions with special reference to education with any particular attention.

Dr. Miller arrived in Madras on the 9th December 1862, when he was twenty-four years old. His first years in India were devoted to the zealous discharge of all the duties that devolved on him as practically the sole agent of the Free Church in Madras. As Secretary to the Mission, he superintended its operation in all departments.

The question had to be faced as to what should be done with the Mission, and especially with the Institution. It was determined that the Institution should at all hazards be maintained, and that a course of action by which it might be restored to its old educational efficiency should be resolutely followed. To the maintenance and development of the institution,

Dr. Miller accordingly gave his main time and strength.

At the end of 1863, the staff of the Institution was strengthened by three new additions. The position of the Institution was now practically assured. The first of its pupils who passed the entrance examination of the University directly from its classes belonged to the Matriculation class of 1863, while in 1865 a class studying for the First Examination in Arts, then a single year's course, was formed, so that the Institution became a College in the present acceptation of that term. A junior B. A. class was formed in 1867 and the Institution became a First Grade College, as it has since remained.

After having thus silently changed the aspect of affairs in Madras, Dr. Miller, on the expiry of his first term of five years, went home on a well-earned furlough. He came back to Madras in 1869, quietly determined to make his college one of light and leading and a power in the land for the highest ends.

Till his second furlough in 1878, Dr. Miller directed all his energies towards making the College efficient.

At the end of 1876, when the staff had become

fairly adequate, the institution became separate from the other departments of the work of the Mission in respect of organisation, support, and control. The College had now become the most important among the distinctively Christian educational institutions of Southern India, so that it was deemed desirable that it should hold a direct relation to as many as possible of the Christian bodies interested in education, and be no longer connected exclusively with one of them. In a letter written by the Principal to the authorities of the Free Church of Scotland in April 1874, Dr. Miller urged that the Free Church Mission Institution should be placed on a permanent basis as a Central Christian College for Southern India. In an appendix to the letter a hearty general approval of the scheme was given by all the representatives in Madras of the various Protestant bodies engaged in Missionary and educational work. The result was that by the end of 1876 the necessary arrangements had been made, and on the 1st of January, 1877, the Institution entered on its new course as the Madras Christian College. Between 1865, when College classes were opened and this date, the number of students had grown from 6 to 174.

Dr. Miller spent his second furlough in impressing on all who took active interest in such matters in Scotland the importance of educational Missions in India, with special reference to the new position which the College had just then begun to occupy. And his views were published by the Foreign Missions Committee of the Free Church under the heading: "Indian Missions; and how to view them."

This was the cause of a heated newspaper controversy in Madras which went by the name of the Miller-Duncan Controversy.

Dr. Miller had referred in his speeches in Scotland to the religious education imparted in the Madras Christian College, as distinguished from the purely secular education given in Government institutions in accordance with the avowed principle of the Government of the country to observe neutrality in matters of religion. As soon as an account of Dr. Miller's speech appeared in India, there was a storm of indignation raised, and Dr. Duncan, a Professor in the Presidency College, led the attack by sending a letter to the *Madras Mail* controverting Dr. Miller's views. The point of real dispute in the whole controversy was whether morality

could be taught or practised without the aid of religion. On this point, there is room for difference of opinion. But the view which Dr. Miller holds, has been thus neatly expressed by a colleague of his, Dr. Cooper. "While morality may be separated from Christianity as a special form of religion, it cannot be separated from all religions. It cannot be separated from the doctrines of the existence of a God, a divine Government of the world, immortality and a future retribution—doctrines which are not special to Christianity, but which belong to all religions."

Returning from his furlough, Dr. Miller continued his work at the College. During these years, Dr. Miller exerted his influence with the educationists of this Presidency to get them to agree upon certain rules relating to the internal management of schools, by which a more efficient discipline might be secured among the school-going population. These rules, now popularly known as the "Madras Educational Rules" have been adopted by Government and are embodied in the Grant-in-Aid Code. Dr. Miller has been instrumental in introducing similar rules into the University of Madras in relation to the affiliation

of Colleges. Dr. Miller had also to maintain a stiff fight in connection with grants for his College with the Government Education Department presided over by Colonel Macdonald who did not treat aided institutions in any generous manner in the matter of grants.

The increasing number of students made better accommodation indispensable. In 1871, by an expenditure of about Rs. 50,000, the entire block of buildings was made fairly fit for a place of education. But by 1882 the wants of the College had completely outgrown the accommodation then provided; accordingly a movement was set on foot for still further improvement and enlargement. The work was begun towards the end of 1883 and was not entirely finished till early in 1887. As a result, the College was provided with a large examination hall, a chemical laboratory, additional class-rooms and tiffin-rooms, at a total cost of Rs. 1,36,000. Further additions were made between 1891 and 1896, the most important being a biological laboratory, a large class-room and the College Office. The Anderson Hall, a property of the United Free Church became available for College purposes in 1895. In 1907 a large extension of the College buildings

was undertaken which has cost the College more than $3\frac{1}{2}$ lakhs. But this was practically after Dr. Miller had left these shores for good and so does not come within our scope. But it must be a matter of gratification to Dr. Miller to learn that the Christian College has risen equal to the demand made by the University on it with the introduction of the new courses and that its future, so far as it is in human hands, is assured.

It is not possible to record in detail the various acts of Dr. Miller's self-sacrifice on behalf of the College and to give a list of his many munificent donations to different branches of that institution. But his initiation of the Hostel movement in South India deserves special mention.

Dr. Miller at an early time recognised the need for providing better accommodation and some guidance and supervision for such young men as, coming from a distance to study in Madras, had no relatives or friends with whom to lodge. Accordingly in 1882, he rented a house near the College where both board and lodging at a reasonable cost were provided for a number of Brahmin students. The results were so encouraging that Dr. Miller secured a site in Thumbu Chetty

Street, on which in the course of 1884, he erected the Madras Students' Home. This home which affords accommodation for forty-six Brahmin students was the first College hostel to be erected in Southern India, and to Dr. Miller is due the credit of initiating a movement which has since spread all over the country. The success of this first attempt led Dr. Miller to erect the Fenn Hostel for Indian Christian students, which was opened in 1888, and provides accomodation for forty members. The buildings of these two hostels remained for many years the private property of Dr. Miller, but in 1902 the first of these, and in 1906 the second were acquired by the College Council with the assistance in each case of a grant from Government. In 1895, Dr. Miller erected with the assistance of a large subscription from the late Raja the Setupati of Ramnad, the second Students' Home and *presented* it to the College. In 1902, a fourth hostel, the Caithness Hall, was built by Dr. Miller with assistance from Government and *presented* by him to the College. The value of the property which the College has acquired for hostel accommodation is estimated at more than Rs. 2 lakhs. And for a not inconsiderable portion of this sum,

the College is indebted to the generosity of Dr. Miller.

An aid to the stability of the College was secured when the Professor's Retiring Fund was established with effect from January 1889. The basis of the fund is an endowment amounting to Rs. 45,000, provided through the generous gift by Dr. Miller, of College House, together with a sum of £1,100, equally generously presented by Dr. Miller's brother, Rev. Alexander Miller of Buckie. Besides these endowments, there are various endowed scholarships and studentships, the aggregate amount of capital invested to maintain these being Rs. 1,27,600. For much the greater part of this sum the College is indebted to the Rev. Alexander Miller, D.D. He and his brother Dr. Miller have been the most generous benefactors of the College, and have in many ways helped to secure permanence and stability for the College.

By the early eighties, the College had made a permanent place for itself in the forefront of educational institutions in Southern India. "The hostels attached to the College, the district scholarships offered therein, the education given within its walls by a staff of professors, perhaps

the most efficient in Southern India, the sober and thoughtful cast of mind of the young men who went out from the College,—the effect of all this was that Dr. Miller's College (as the Christian College is popularly known) was thought of in every family having sons to educate from Berhampore to Point De Galle."

Dr. Miller left nothing undone to make the College an efficient place of instruction. The College Library was founded in 1863. It was followed in 1869 by the institution of the Consulting Library which contains books of reference, Class libraries connected with the B. A. Classes were instituted in 1886, and the M. A. Library in 1893. The oldest of the College Societies is the Madras Debating Society, founded in 1877. All the Societies were united later on in the "Associated Societies" of the College, which is a unique organisation in Madras. The oldest of the Athletic clubs is the College Cricket Club, founded in 1882. All the clubs were united in the College Athletic Association in 1902. The first number of the *Madras Christian College Magazine* which continues to flourish, appeared in July 1883. The scheme of district and intra-collegiate scholarships was instituted in 1885.

But, even more than all this, what has given the College its unique and distinguished character is the cordial personal relations which exist between the teachers and the taught. And in this matter a noble and inspiring example was set by Dr. Miller.

Here is another extract to show how warm is the attachment which Dr. Miller feels towards his College and his students. In a letter addressed to the present and former students of the College in 1907, on the eve of his retirement, owing to serious illness, he says that if any real good should result from his visit to Europe, it would be his foremost wish to be among his students once again. He goes on :—

"I think that a very large number of you are well aware how the College has endeavoured to teach you principles and truths and to awaken aspirations within you which you know to be of priceless value if your lives on earth are to be of any value in the estimation of God or for the benefit of men. This last message of mine to you before I leave, is to entreat you to endeavour and to pray that you may be faithful throughout life to all that you yourselves know to be good and true among the things which your College has tried to teach and among the impulses towards everything good and right which it has been its constant aim to awaken in your minds. I trust that your life-long sympathy and aid will help the College to maintain in future generations the position which it holds to-day, as I also trust that in coming years and generations the College will be a powerful and efficient witness to the

great principles on which it has, from the first, been based. I need not tell you that these principles are to communicate in the best possible form such knowledge as may be useful in ordinary life and in doing this to mould aright the characters of its students and to lead them in that formation of their characters to pay attention, most of all, to the great scheme for the guidance and uplifting of our race which forms the central line of all human history."

Here is an admiring description of Dr. Miller's work in the College which may fittingly close the description of this aspect of his life in Madras :—

"His intense sympathy with his pupils, his proverbial love for his old boys, his large benefactions and donations, his construction of the three students' homes, his making over "The Grand College House" for the aid of the staff of his College, his lavish generosity to hundreds of poor and deserving students, all these will never be forgotten. We have heard students describing with considerable emotion how Dr. Miller was seen running about the different corners of Madras to search for his pupils on the day of the terrible fire at the People's Park, of his hurrying about the various homes to look after his boys on the day of the terrible cyclone, of his attending at the sick bed of many a rich and poor student, of his walking in tears to the grave of one of his beloved pupils, and of the thousand and one acts of extreme sympathy and generosity towards his pupils. Indeed it is impossible to describe adequately the great love and personal attachment which Dr. Miller bore to every one of his pupils, and it is this noble element in his character that has contributed largely to the success of the Madras Christian College."

After more than thirty years of toil, advancing age and his great labours began to tell on Dr. Miller's strength, but he continued to partici-

pate in the work of the College until 1907, when failing eyesight compelled him to leave India. In 1909, he formally resigned the Principalship; but the Supreme Governing Body, recognising the great services he had rendered to the cause of Missionary education during the long period of forty-five years, induced him to accept the title of Honorary Principal of the College.

But, since his retirement as before it, Dr. Miller has endeavoured to maintain his connection with his "old boys." And the one thing which cheers him most and inspires him with the deepest joy is to see his students lead lives of noble aspiration and faithful struggling with the problems of life. While in India, much of his correspondence, to which he gave a considerable portion of his time was conducted with his former students to whom he was always accessible in person. Even after his retirement, he has been keeping on his correspondence with his 'old boys' and he has been sending every year to the College Day Meeting messages, each of which may, not inaptly, be described, 'a feast of reason and a flow of soul.'

In one of his numerous letters he offers a solution to the thorny question of religious instruction

in schools and colleges. He is a strong advocate of direct religious instruction but the variety of creeds and sects in India does not perplex him. He says:—

No insurmountable difficulty ought to be or need be caused by the variety of creeds and sects which, as all men know, exists in India. Let each company of those who maintain educational institutions based upon the principle of forming character aright be faithful to the beliefs by which they wish their own lives and influence to be regulated. Let them see to it that such beliefs have an all-prevailing influence on the instruction afforded in their institutions so that the students who go out from these may be expected throughout their lives to give evidence of the moral and religious temper which their training has inspired. Let not only tolerance but respect for beliefs and opinions different from those under which he has himself been trained be instilled into the mind of every student. In the state of thought which appears to me to be becoming prevalent among the products of modern education throughout Southern India, it is far indeed from hopeless that sentiments like these will animate all who care for their country's well-being, may summon to work for the diffusion of real education, that is to say, of education inspired by moral purpose and directed towards moral ends.

When such views as I am advocating begin to prevail there will be no need of dispute with those who hold that the maintenance of some educational institutions which are secular alone is for special reasons and in exceptional circumstances an unfortunate necessity. Exceptions to general rules must always be allowed for. The one great matter is that the moral and religious element should be conspicuously present in the great mass of the institutions in which the education of the people is carried on. If you work earnestly to secure that this shall henceforward be the case, you must treat as opponents those only who regard an education that is purely secular not as an occasional or temporary neces-

sity, but as a final goal. I would indeed have you to oppose with vigour all men, if such there be, who continue deliberately to hold that everything religious or moral may safely be neglected in colleges and schools and consequently that the moulding of character aright lies outside the function of ordinary education.

During the first ten years of his stay in India, Dr. Miller became associated with the work of the Madras University. His sound scholarship and zeal for education made his presence on the Senate very useful. He was for many years Examiner in English and History. He was created a Fellow of the University in 1867; and in 1871, he was appointed to deliver the Convocation Address. The Address is an inspiring and thoughtful one.

Dr. Miller was a Member of the Syndicate for a long time. And he always took an active and useful part in the deliberations of that body. To use an expressive term of Mr. Cook of Bangalore, "he has been the 'spinal chord' of the Syndicate." He was Chairman of the Boards of Studies in English and History for many years. He served on various committees of the University, and on each of them he left the strong impress of his work. There was no important debate in the Senate in which he did not take part and shape the discussion and in which his

individuality was not deeply felt. He had also the unique honour of delivering the Convocation Address a second time in 1894—"a privilege which he utilised in exhorting those who are to be, in a more real sense than their ancestors have been, the *makers* of India, to strive to attain those strong elements of character which have made the Western nations an invincible power in the world and have a thousand-fold increased their serviceableness in the economy of the race."

In 1882, when Lord Ripon constituted his famous Education Commission, Dr. Miller was invited to serve on the same. The Commission was presided over by Sir William Hunter and the recommendations of the Commission have been aptly described as "the great Charter of Aided Education in India" as will be seen from the brief summary of the recommendations given below. On this Commission, Dr. Miller "worked with all the enthusiasm inspired by a keen sense of the far-reaching issues that hung upon its decisions, not only for this country, but indirectly for other countries also." On this Commission, Dr. Miller was essentially the champion of aided education. In him, not only Mission Schools but indigenous schools and colleges found an advocate.

"But his advocacy of their interests was only subordinate to, and indeed prompted by, his desire to get done the very right thing, both morally and in respect of expediency." Here is a standing testimony to his absolutely disinterested services on the Commission. In Chapter VII, Section 10, paras 519 and 520 of the Report of the Commission, the following passages occur :—

"At the same time we think it well to put on record our *unanimous* opinion that withdrawal of direct departmental agency should not take place in favour of Missionary bodies, and that departmental institutions of the higher order should not be transferred to Missionary management. . . . . It is so manifestly desirable to keep the whole of the future development of private effort in education free from difficulties connected with religion, that the course which we advise seems to us to be agreeable to the spirit, if not to the letter, of the strictest doctrine of neutrality. . . . . . . The higher education of the country will not be on a basis that can be regarded as permanent or safe, nor will it receive the wide extension that is needed, until the larger part of it at all events is provided and managed by the people of the country for themselves."

A resident of Simla wrote at that time :—

"Both at Calcutta and here, the Rev. Principal Miller of the Madras Christian College, has rendered eminent service. This was expected by those who knew his ability and his influence in Madras ; but no one could have anticipated that he could have won, as he has done, the admiration not only of the accomplished President, but of colleagues, some of whom had views and aims very different from Mr. Miller's.

It is easy to recognise in every line of the recommendations of the Commission the strong impress of Dr. Miller's keen intelligence, far-seeing statesmanship, wide sympathies and genuine concern for the welfare and advancement of this country. Dr. Miller holds these views strongly and gave expression to them in a letter to the Press. Here is an extract from it which shows how much importance he attaches to the extension of the system of grants-in-aid.

The great purpose of the Commission was to show how the principle laid down in the Despatch of 1854 might best be carried out in practice. Its central recommendation for the accomplishment of this end was that whilst existing State institutions of the higher order should be maintained in complete efficiency wherever they are necessary, the improvement and extension of institutions under private management must be the principal care of the Department. Now the extent to which education is healthier and more hopeful in Southern India than elsewhere is largely caused by the effect that has been given to that recommendation there. It has not, indeed, been acted on with much steadiness or continuity. Still, from time to time it has guided practical administration to a not inconsiderable extent. This has been productive of good results, which are visible enough, though I cannot charge upon them or even spoon them here. On the other hand one of the main reasons why education in Bengal has fallen into the condition described by your Correspondent is that this and all other recommendations of the Commission of 1882-83 have been almost wholly neglected in practical administration here.

It may be noted in passing that Dr. Miller

was invited by Lord Curzon to take part in the deliberations of the Conference which sat at Simla previous to the appointment of the Indian Universities Commission of 1902.

The unselfish and useful labours of Dr. Miller were recognised by the Government of India and the people among whom he laboured so long and so faithfully. The Government recognised his educational services by conferring on him a Companionship of the Indian Empire. Dr. Cooper spoke thus about this honour conferred on Dr. Miller :

" Although the address says nothing of the now historical Education Commission, a brief allusion to the part taken by Dr. Miller in it will not be out of place in this connection. The Orders passed by the Government of India in accordance with the recommendations of the commission have justly been designated " The Magna Charta of aided Education in India." The fact, therefore, gracefully recognised by the bestowal of the Order of the Companionship of the Indian Empire, that no single member of the Commission had greater influence in procuring that great charter, would of itself, were there nothing else, be a sufficient reason for holding him in grateful remembrance."

Shortly after the University of Aberdeen, Dr. Miller's *Alma Mater*, conferred on him the honorary degree of L. L. D. And, later on, the University of Madras, in grateful recognition of his valuable services in the cause of higher education

in South India conferred on him the all but unique honour of the degree of L. L. D.

He was appointed the Vice-Chancellor of the University of Madras—the first time in the annals of that body that a non-official was selected for that high office. He was also returned by the University to the local Legislative Council more than once.

His own Church appreciated his services and wished to reward him, but he refused to receive any honour that would necessitate his absence from the sphere of his labours in Madras. He was appointed by the General Assembly of the Free Church in 1893 to the professorship of Evangelical Theology at the Free Church College, Edinburgh,—an office which he declined. The Free Church Committee in Scotland unanimously resolved to invite their renowned Missionary at Madras to take the Moderator's Chair at the General Assembly of 1895. This is an honour accorded only to the very foremost sons of that Church. Dr. Duff of Calcutta, and Dr. Wilson of Bombay were similarly honoured in their time but probably none has hitherto been called to fill the worthy office at such an early age as Dr. Miller.

His opening and closing Addresses to the General Assembly of the Free Church of Scotland in 1896 as the Moderator are well worth reading. He spoke there, as usual, frankly. Speaking of the rather rapid conversion of the "depressed classes" in India to Christianity, he said :

"The desire for freedom from crushing burdens, for elevation in the social scale, for many good things of the world like these, is the mainspring of this movement, as certainly as the longing to pass from slavery into the good land beyond the desert inspired the multitude that went out from the house of bondage. Yet the impression has got abroad that those who are thus gathering to Christ's standard are in the full evangelical sense converted men, in short that we have in India a repetition not of Moses and the Exodus, but of Peter and the day of Pentecost. And no very strenuous effort to correct the false impression is made by those who lead the movement."

"In no land, whether nominally Christian or not, can the Church do her appointed work without cordially recognising that divine power acts as well around her as within her. She is the pillar and ground of the truth; she is meant to be the central force in all that is done for the salvation of mankind. But she can fulfil this great ideal only by assimilating whatever of truth and goodness the divine compassion works out by other agencies than hers,—only by accepting the servant's place,—only by confessing sadly that in proportion to her opportunities she had failed more shamefully than even the votaries of the systems from which she is tempted to turn away with self-sufficient loathing and contempt."

Though Dr. Miller did not take a very active part in the political activities of the day, still he

identified himself with public movements in Madras whenever the importance of the occasion demanded it. He gave valuable evidence before the last Public Services Commission. Years ago, when there was a great Mass Meeting held at Madras to protest against the annual exodus of the Government to the Hills, Dr. Miller condemned the action of the Government in unmistakable terms. His joining in that emphatic protest gave weight to that movement; and his name was referred to in that connection in the House of Lords as that of "the well-known schoolmaster of Southern India." In 1891, Dr. Miller presided over the public meeting held at the Victoria Public Hall to urge that immediate steps should be taken towards improving the sanitary condition of the City. His address on the 'Cost of Progress' was a warning to thos who think the way to the land flowing with political milk and honey, short and easy.

Towards the close of the year 1891, a movement was set on foot to erect a statue of Dr. Miller in Madras. And in a comparatively short time the money was subscribed for and in 1901, the statue was unveiled by Lord Ampthill.

The statue is an excellent likeness of Dr. Miller

and is erected on a granite pillar, in front of which is the following inscription.

William Miller, L.L.D., D.D., C.I.E.
(*In hoc singo.*)
Madras Christian College.
Erected by
Public Subscription,
A. D. 1901.

On the right hand panel of the pedestal the inscription runs as follows :—

"A missionary teacher, known alike for his piety and public zeal, whose services in the cause of higher education are probably unsurpassed in India."—Lord Napier in the House of Lords.

In addition to his regular arduous work, Dr. Miller found time to write some books which reveal in a wonderful degree the strength and the versatility of his intellect. His "Shakespeare's Chart of Life" is a valuable contribution to Shakespearean criticism. And though many may not agree with the Doctor in all his conclusions regarding the moral purport of the four great tragedies of Shakespeare, few will deny that these essays are the fruit of patient and intelligent study of the "master mind of all the ages." And no *Indian* student of Shakespeare can afford to neglect this stimulating interpretation of Shakespeare.

He says in the preface to the book :

"My hope is that some of those whom I have had always before me while I wrote, will receive something of that impulse towards truth and goodness which I believe the four great tragedies to be fitted to inspire."

Dr. Miller has great faith in Shakespeare's power over his readers.

"Few things are better fitted to enlarge the mind or elevate the thoughts than to come fairly under the influence of one of Shakespeare's greater plays."

Nothing more can be done here than to merely point out the lessons which Dr. Miller wishes us to draw from these four tragedies of *Lear, Macbeth, Hamlet and Othello.*

Dr. Miller's study of "King Lear" is about the most interesting to Indian students. For, therein, he seeks to show how the tragedy of 'King Lear' will be repeated in India unless we profit by the lessons taught or rather suggested therein.

The question rises of the time at which in any given society—the India of our own day for example—the principle of correlated authority and obedience may fall into the background and when forces at work within the society itself may be safely trusted to. On both sides there is danger. Fatal disorganisation is the sure result if force be withdrawn before 'love' has gained sufficient power. . . . . . But fatal disorganisation is the equally sure result if the dominion of bare authority be maintained too long. In a country situated as India is at present, this is the side on which there is the practical temptation to err. . . . . When rulers are men of ordinary calibre and but ordinary insight, there is pressing danger that they will be extremely slow to transfer any

of their power to others, or rather perhaps that, while laying aside some of it in appearance, they will struggle to retain every particle of it in reality.

How amply the history of India during the last few years has justified Dr. Miller's fears in this direction!

Again,

the transition from the first stage of civilised society to that which ought to develop out of it can be safely made only when that public spirit, that postponement of self to the common good, that devotion to the great ends that society subserves which Shakespeare sets forth as love, has place and power in the everyday machinery of the community.

How true all this is of contemporary Indian political life!

For those who, from pure motives, desire to help in bestowing a large life and a freer rule on India, it is not enough to see what the time requires and what opportunities it affords; nor yet is it enough that they be willing, at whatever sacrifice of rate and popularity, to speak the right and do it. It is further needed that in regard to everything, and chiefly in regard to patience, they conform to the laws by which this whole frame of things is governed. Edgar, not Lear, must be their model.

Finally,

Those who are to give effective help in the transition of India into a new stage of political and social life and thus take high rank among the peoples of the world, must be prepared to pay the price not only of loss of popularity—that is but a small thing—but of real trouble and real suffering. They will suffer for mistakes which they are sure to make themselves. They will suffer for the mistakes of others. They will suffer from the hatred which their very devotion to unselfish ends is

certain to inspire in those whose motive is self-interest, or love of applause, or love of power. It is only by treading the path of suffering that 'love' can combat the evils of its time and vanquish them.

And Dr. Miller concludes this suggestive study of "King Lear" thus:

> If my readers will study this great drama once more, bearing in mind, the common but all-important morals which I have tried to point for present use, it may not be in vain for India, any more than for themselves, that they have come under the influence of 'King Lear.'

In his study of "Macbeth," Dr. Miller points out that evil of any kind, when it is yielded to, works out suffering and sorrow, not through any special intervention by the Ruler of the world, but in virtue of the world's inherent constitution and that evil does this as certainly in the case of good men as in that of bad men and that the final issue of the suffering and sorrow which any submission to moral evil causes depends on the character of those on whom such suffering comes. "Macbeth's career, when viewed aright, is a solemn reminder of how true the saying is that the corruption of the best is of all things worst:—*Corruptio optimi pessima.*"

In "Hamlet and the Waste of Life," Dr. Miller attempts the rather bold task of adding one more commentary to the innumerable commentaries on

that play. And it must be conceded that his criticism is certainly original. "As we make acquaintance with Hamlet, we come to see that, in spite of much that is noble and in the very highest sense good about him, he wants that sense of duty which is often strong in natures which not only in intellectual but even in moral equipment are greatly inferior to his." "Than the earthly history of Hamlet there can be no sterner lesson of the result of duty, amid whatever difficulty and with whatever appearance of excuse, being left undone."

"On the part of Indian students, there are special reasons for concentration of their thoughts on Hamlet. In him they may, in no small measure, see themselves. . . . . . To say the least, their need is conspicuously great to lay to heart the lessson that a man may possess wealth of mental and even of moral power, may think many a lofty thought and cherish many a noble feeling, and yet, because the sense of duty is weak in him or wanting, may be in deadly danger if so failing to fulfil the purpose of his being that his wasted life will be.

> Cast as rubbish to the void,
> When God has made the file complete."

His last study of Shakespeare in this series was that of Othello which he styled "Othello and the crash of Character." "It is a leading thought in all tragedies and accordingly in 'Othello', that evil of any kind, evil which perhaps in common esteem is small, works ever in its proper nature towards some great catastrophe." Again, "the catastrophe to which evil tends, when it has once got scope to work, is terrible in proportion to the goodness of the person on whom it has succeeded in taking hold."

It will be seen from the few and detached extracts given above that these studies in Shakespeare form a not invaluable contribution to modern Shakespearean criticism.

The only other work of Dr. Miller's which we need notice here is "The Least of All Lands"—a treatise on the topography of Palestine in relation to its history. The book is an attempt to show how Palestine, in spite of its being the least of all lands, has exerted such a great influence on the course of human history. He shows how there is much that is inspiring even in the outward aspect of the country, how it is well fitted to promote the moral training of its inhabitants and how in its history it has been the home of

freedom. And a considerable portion of the book is devoted to a review of the map of Israel and the Philistines.

Dr. Miller is no narrow-minded and hide-bound Missionary who refuses to see anything good except within the four corners of the Bible.

He is a devout Christian and a zealous missionary. But his Christianity is a broad and catholic one which permits him to recognise that there is good in other systems of religion also. This attitude of his may have already become evident to the readers from some extracts from his speeches given above. But he gave emphatic utterance to this view of his in his lecture on "The place of Hinduism in the story of the World," which he delivered at the Anderson Hall in 1895.

He begins this lecture by pointing out that "it is well that the subject which I bring before you now should engage the thought of all who love India and more particularly of India's sons." He concedes that Hinduism "makes no profession of being a guide for the thought or the life of all men. It stands avowedly apart, content to belong to this land and allowing that other forms of belief and rules of life are good for men of other

lands." He thus recognises the essential tolerance of Hinduism.

He rightly points out, "whatever be the merits of Hinduism at the heart, countless evils, countless abuses, have got entangled with it which are eating away the best elements of good from the social life which it regulates and the characters which it forms." But he is fair enough to add :

"Be the inner merits of the Christian system what they may, that system as practically exemplified in any land or age has ever been full of error and has done evil as well as good to such as cling to it sincerely. Those who will be most angry with me for saying so yet make it an essential portion of their creed that for the larger part of the Christian era the whole Church was overmastered by deadly error, while those who deny that this was so are equally convinced that the most vigorous portion of the Church is being misled by deadly error now. Every section of Christendom believes in the corruption of all sections except itself. So true it is that the ideal of a system, be it Hinduism, Christianity, or what you please, is one thing and its practical exemplification as an active force, another."

And, after pointing out the unreasonableness and injustice of comparing the excrescences of Hinduism with the superior ideals and teachings of Christianity, he goes on,

"Our only question for the present is : Has India, like Greece, like Rome, like Israel, anything good which has grown up specially in it,—anything which bears its lesson with it for every race on earth,—anything which belongs of right to the moral story of the world ? It is only in most meagre outline that I can answer the question I have raised. But my answer is, India has some

thing, has much, which though developed in her isolation, is meant to be available, and ought now to be made available, for mankind.

India has her ideal, and whatever be the weeds which hinder its bringing forth fruit into perfection, it is an ideal of which the world has need. The chief characteristics of this ideal may be hurriedly defined. There is the thought of the irresistible power that dwells somehow in the universe, a power which man can never change, to which it is his only wisdom to submit. There is the thought that God, that the divine, is not merely over all but in all, that the whole being of the world and those who dwell in it is the expression of divinity. There is the thought that all men, or all men within the Hindu pale, are inseparably linked, are responsible for one another, must in no circumstances part from one another. Such are the main thoughts with which Hindus amid many changes, not only in forms of Government, but in custom and ceremony and creed, have looked out upon the world for a hundred generations. Such are the thoughts that have made them what they are.

Hinduism has not elaborated the thoughts of the fatherhood of God and the brotherhood of man. These words have for some few years been widely current here ; but it is from another source that the ideas come of which they are the proper dress. Yet Hinduism has originated the ideas which I suppose that these words are used by Hindus to express. It teaches the *Omnipenetrativeness* of God. It teaches the *unitedness*, the *solidarity*, of men. These also are lessons of which the world has need—lessons that if they be assimilated will widen the outlook of our race and help it on towards its divinely appointed goal. The very fact that I can find no common English words to set forth these thoughts is the clearest proof that the men of the West have need of them."

And, it is a significant fact which does little credit to the mere missionary zeal of some Christian Missionaries that, for giving utterance to

such views as this, for his having said that Hinduism has also an ideal to give to mankind, Dr. Miller was severely, and in some instances vulgarly criticised, and one critic went so far as to call him a "traitor." But, despite all this local calumny and rancorous criticism, the great Free Church Assembly of Scotland conferred on him, as we have seen, the high and honoured office of Moderator.

His observations on the Indian unrest are characterised by the same note of sympathy for the new-awakened aspirations of India for Self-Government:—

"*I am heartily glad*," *says he*, "*that there is unrest in India.*"

I suppose that the desire for what is called "Swaraj" means the desire that those Indians who are fitted for the task should have a larger share than at present, and a share steadily becoming larger as years roll on, in the management of all the affairs of India, so that India may some day be fitted to be an organic and more or less separate member of a free and far extended Empire, or fitted even to stand by itself among the nations, if such independence should at any future time be found to be desirable. I am convinced that this or something like this is a definition of "Swaraj," that will be accepted by you all. To most of you I need hardly say that if this is the meaning of "Swaraj," I cordially sympathise with it. But if anything like this be the ideal aimed at, sensible men will set themselves to inquire what means must be employed, what difficulties must be overcome and what time must be expected to elapse before the ideal can

be attained. It certainly can never be attained through mere aspiration for it, or mere talk about it however eloquent or exciting that talk may be. The laws by which the world is governed must be taken into account by those who wish to gain any end in actual practice.

Writing on the same subject later he says :—

I venture to cherish to hope that this new movement is no mere short-lived political agitation, but the first faint working of permanent moral forces destined to have their right effect on things industrial, things social, things educational, things religious, and things of all diverse kinds. I cherish, indeed, the hope that it may be instrumental in making India what the God of all the nations intends it to become.

It has been already mentioned how Dr. Miller has been forced by ill-health to leave India for good and how even from his distant home in Scotland he is still evincing an interest in everything which concerns the welfare of this ancient land. The best evidences of this are his messages to the former students of the Christian College who assemble on the College day, extracts from which are interspersed in this sketch. Besides this, as Dr. Russell puts it, " though advancing years and his great labours have told upon Dr. Miller, he still not only interests himself in the work here (in India), but as we have had recently visible proof, he does so to some purpose." It is the prayer of every former and present student of the College and of every one who is interested in higher edu-

cation in India that Dr. Miller may be spared in health and strength for years to come that he may exert himself, even as he is doing now, in the interests of the rising generation of South India.

Perhaps this is the best place where the question may be asked—What is the secret of this wonderful power which Dr. Miller has been and is exercising over the thousands of students who have had their education in the Christian College? But it is not easy to answer the question.

But it is given to few, as it has been to Dr. Miller, to earn in such ample measure, the generous appreciation of their fellow-men which after all, is the greatest reward which a man need care for, next only to the approbation of his conscience.

Why is this? Let Dr. Miller himself answer. "Why is all this but because under the cover of many faults and failings, you have had the wit to discern an unfeigned affection for you and a genuine purpose to use all the means I can to promote your highest welfare?" In thus paying a compliment to the shrewdness of the people of South India, Dr. Miller has in some measure told us the secret of his influence. And there is no

doubt that he has laboured long and faithfully for the sake of India.

But the lessons of history will not have been learnt aright, if students thereof do not know that " unfeigned affection " and "genuine purpose" do not always by themselves, and in fact very seldom, guarantee the popularity of any man. It is a sad truth, but it is a truth, that misapprehension and obloquy have ever been the share of many a man who has unselfishly laboured even as Dr. Miller. Then the explanation of this phenomenal popularity of Dr. Miller must lie elsewhere than here.

Some attempt may be made to point out the chief characteristics of the man which ensured for him such wide, almost universal, popularity.

For one thing he loves India, not merely as "the richest jewel in the British Crown," but as a country which has a great past and, so please God, a greater future before it. He said of Madras, sometime ago.

> " I still had hopes, my latest hours to crown,
> Amidst these humble corners to lay me down
> To husband out life's taper at the close,
> And keep the flame from wasting by repose. "

And it is no exaggeration to say that the most poignant way in which the partial loss of his

eyesight affects him is that it has thwarted him in the carrying out of his fully intended purpose of spending the evening of his life amidst the people whom he had learnt to love and who had learnt to love him.

And he had full confidence in the glorious future of this land. In the fine peroration to his second Convocation Address, he uttered these prophetic words :—

"I cannot lift the veil that hides the future. Nevertheless, I am sure that if life's burden is wisely borne and its commonplace duties patiently discharged by you and by the generations to which your character and influence will of necessity be handed down, there will yet arise in this land of yours some community or race, some city or institution, something (I know not what) in which men's thoughts will find noble utterance and from which their energies will flame nobly forth, something that will make India a leader in the march of mankind towards its appointed goal."

Again, in another place, he says with true pathos, addressing the former students of the College,

"I ask you to remember me in coming years as one who knows well that he has not done all that he should have done, or been altogether what he might have been among you; but also as one who has tried to do the work which he felt fitted and called to do for your good and *for the good of India.*"

It is small wonder, then, that having this unmistakable love for India, Dr. Miller has

easily captured the hearts of the grateful people of South India. But there were other elements which contributed to his success in this direction.

As has been remarked before, he was not a hide-bound Missionary. He had the insight to see that there were possibilities of good in other systems of religion than his own. This did not make any the less a Christian of him. On the other hand, it enabled him to speak from a vantage ground to followers of other religions. And it is due to the few missionaries of his stamp that Jesus Christ has come to be recognised in the way he has been in India. A Hindu or a Mussulman is very sensitive about his religion. But it speaks volumes of the broad-mindedness of Dr. Miller that the hundreds of students who passed through the walls of the Christian College had never any difficulty of moving with him on the most intimate of terms and also of discussing with him in the most confidential manner, the deepest issues of life. It was thus that Dr. Miller was enabled to exercise that strong and stimulating influence on the character of the succeeding generations of his students, grateful testimony to which has been borne by them times out of number.

Reference has been made in an earlier part of this sketch to the unbounded and genuine love which Dr. Miller bore to his students past and present. It is not possible to any but those who have come under its influence, to describe the nature and the extent of this love. But his old boys are never tired of drawing attention to this aspect of Dr. Miller's character as the one which ensured for him such wide popularity. His love is not prompted by any mere earthly motive. It is spontaneous and over-flowing. It was not long before he came to realise that the Indian youth had many qualities for which he might be loved, that there were great and glorious possibilities before him if only he be properly trained, and that the influence which was most likely to ensure that proper training was that of love. And he did not patronise while he loved. He was ever willing to treat his students on terms of intellectual and moral equality. As all strong natures have Dr. Miller has a large heart. But he found constant exercise for it among his students. Had these students not reciprocated this love, the story may have been otherwise. Perhaps not. As it was, Dr. Miller found his students ever appreciative of his attachment to

them. It was this love which found its manifestation in the thousand and one acts of kindness towards his students. And indeed almost every student of Dr. Miller's has some story or incident to relate of his interest in him. And it is this love which still ensures that the welfare of his students and their country have such a dominating hold on Dr. Miller. No wonder then that he is so popular among his students and, what is more, so influential with them.

His love was manifested in deeds as well as in words. His private benefactions to the College have been referred to. He was also generous in helping many a poor student. Thus it may be said without any exaggeration that he placed his intellect, his energies, and his wealth at the disposal of his students. And however weak average human nature may be, it is yet generous enough to appreciate sacrifices made on its behalf.

But to be the head of a growing and popular institution, and to direct its progress aright, it is not enough that a man has a good heart. He must have a wise head too. And Dr. Miller has this in abundance. It has been said of him, that if he had found his vocation in Britain, he will have become a Cabinet Minister. There is

no doubt, at any rate, that he displayed remarkable qualities of statesmanship in the many crises through which the College passed. He had to deal with very difficult and different forces—the Orthodox Hindu Community, the prancing and aggressive Missionary, the enthusiastic student-reformer, the not always sympathetic Educational Department, the often indifferent Government, and the exacting authorities in Scotland. It speaks volumes then for his statesmanship that, amid all these contending forces, he was able to achieve his noble purpose of making the Madras Christian College what it is to-day. And the tendency to hero-worship which is to be found in every man cannot help paying its homage to this remarkable man.

But all these had been of no avail, if Dr. Miller had not believed in his work. As it was, Dr. Miller had an abundant and growing faith in the work which he was doing for the people of South India. As has been pointed out above, he firmly believes that India has a great and glorious future before her. He knows that India is passing through a period of transition and that the nature of her future depends very much on how those who have now anything to do with

India, discharge their duties. He knows further that the young men of the country who have come under the influence of western culture have it very much in their hands, to make or mar that future. And he is rightly anxious therefore that they should be made cognisant of the heavy responsibilities that lie on their shoulders. He always tried to educate such of them as came under his influence to a due sense of their responsibility and to equip them with the necessary intellectual and moral vigour to discharge those responsibilities aright.

Thus he was no mere pedagogue. A good and efficient teacher as he was, he was ever conscious that he was helping, through his students, to bring about the regeneration of this ancient and famous land. And this is the secret of his unbounded enthusiasm for his work among the students of South India and the consequent popularity he achieved among them.

It may be possible to point to other traits in the character of this good and great man. But those which have been referred to above seem to have been the chief instruments in bringing about that strong attachment between Dr. Miller and his students. Herein perhaps lies the

explanation of the wonderful influence which Dr. Miller has been and is exercising over his students and which he has always used to subserve the noblest ends.

The time has not yet come—may it long be postponed—when Dr. Miller's work has to be weighed in the scale and a verdict pronounced upon it. But his active work in India must be said to have ended. And of his work in India it may unhesitatingly be said that it has been a success, to the extent that any human endeavour can be a success. It may be almost a truism to say that India has a great future before her. When that future comes to be realised and when the historian records the influences which have brought about that future, he must devote a long page to the work done by the generations of men trained on Western lines. And in that page there must be a large space found for the work of men like Dr. Miller who, amid many difficulties, have contributed to the spread of this stimulating culture from the West. Then, surely the people of South India may well congratulate themselves that William Miller, born and bred up in the northernmost county of Scotland, should have decided in the year of grace 1862, to

come out to India as a missionary. And Dr. Miller may then fully congratulate himself that it has been given to him to do something towards the realisation of the destiny which awaits India. May we not then trace the hand of God in having made India Dr. Miller's field of work ?

KING GEORGE'S SPEECHES IN INDIA

A COMPLETE COLLECTION OF ALL THE SPEECHES
DELIVERED IN INDIA DURING HIS TOUR
AS PRINCE OF WALES AND IN CONNECTION WITH
THE RECENT CORONATION DURBAR

This is a complete and up-to-date collection of all the speeches delivered by His Majesty the King-Emperor during his first tour in India as Prince of Wales and his second tour in connection with the Coronation Durbar. No speech of any importance relating to India has been omitted; and to make this handy collection of His Majesty's Indian Speeches doubly valuable, a useful Appendix has been added, containing among others, the text of the announcement relating to the Coronation Durbar Boons; the Proclamations of H. M. King George, Queen Victoria and King Edward the Seventh on their accession to the throne and the messages of Queen Victoria and King Edward to the Durbars of 1877 and of 1903. The book contains a fine portrait of Their Majesties as frontispiece and seven other illustrations. We hope that this handy volume will be welcomed by the millions of His Majesty's subjects not only in India but all over the Empire.

With eight Illustrations.

Re. One. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Central Hindu College Magazine. These energetic publishers have thus added one more to the list of books that every household should possess. Many people will be glad to read His Majesty's own words.

The Punjabee. The speeches are valuable as they contain many expressions of appreciation of India, its people and their loyalty. It is also valuable as they contain many encouraging hopes and words of sympathy expressed by the Royal mouth.

The Rast Goftar. The publication would be welcomed throughout India, and should come handy to publicists and journalists, especially.

Morley's Indian Speeches

An Enlarged and up-to-date Collection

CONTENTS:—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. Second Reading of Indian Councils Bill. The Creation of Provincial Executive Councils. Third Reading of the Indian Councils Bill. The Hindu-Mahomedan Problem. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the Full Text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a good portrait.

Select Notices

"Opportune Publication * * * Ought to prove an invaluable book in the book-shelf of every Indian Politician and Journalist."—*The Indian World.*

"Should command a wide and ready sale."—*The Empire.*

Double Crown 8vo. 300 Pages.

Re 1. *To Subscribers of the "Indian Review,"* ***As. 12.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Dr. Rash Behari Ghose's Speeches.

An Exhaustive and Comprehensive Collection. Includes all his utterances in the Viceregal Council, his protest against the retrograde policy of Lord Curzon's Indian administration, and the splendid Address of Welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta, also the full text of the undelivered presidential Address to the Surat Congress. (*With a portrait.*)

Price As, 12. To Subscribers of the "Review," As. 8.

DADABHAI NAOROJI'S

SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance. Dadabhai has been in the active service of his motherland for over sixty years and during this long period he has been steadily and strenuously working for the good of his countrymen; it is hoped that his writings and speeches which are now presented in a handy volume will be welcomed by thousands of his admiring countrymen.

860 pages, Crown Octavo:

Rs. 2. To Subscribers of the "Indian Review," Rs. 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Sir William Wedderburn. The volume on Mr. Dadabhai Naoroji is also *an armoury of facts and figures.*

The Morning Post.—A very handy and well printed record of the Parsi Parliamentarian's career. The book will doubtless have a big sale, for it deals with and chronicles official opinion on some of the most important political problems of to-day. An excellent portrait of Mr. Dadabhai Naoroji forms the frontispiece to the volume.

FOR INDIA'S UPLIFT

A COLLECTION OF

Speeches and Writings on Indian Questions

BY MRS. ANNIE BESANT

This is the first attempt to publish in one volume a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian Questions.

CONTENTS.—The Ancient Ideal of Duty, Education as a National Duty, The Necessity for Religious Education, The Education of Hindu Youth, The Education of Indian Girls, Education of the Depressed Classes, The Protection of Animals, The Protection of Children, India's Awakening, The Indian Nation, The Aryan Type, England and India, Unrest in India, The Value of Theosophy in the Raising of India, The Work of the Theosophical Society in India, The Means of India's Regeneration.

The Leader, Allahabad :—Every reader of her must admire her passionate love of India, and her almost fanatical insistence on the need of selfless devotion and patriotic service, with which every line of the book under review throbs.

The Madras Mail:—The book bears testimony to the great, good and lasting services Mrs. Besant has rendered for India's Uplift.

PRICE AS. TWELVE

To subscribers of the Indian Review As. Eight

G. A. NATESAN & CO., 3, Sunkurama Chetty Street, MADRAS

The Indian Mirror:- The collection is appropriately designated "India's uplift." No one has worked harder and more earnestly in bringing the "uplift" about than the respected lady whose utterances the collection embodies. Even a perusal of the book will have the effect of lifting up the Indian reader's heart and intellect to a sensible height.

Swami Vivekananda

AN EXHAUSTIVE AND COMPREHENSIVE COLLECTION OF

HIS SPEECHES AND WRITINGS.

THIRD EDITION.

This publication is the first of its kind. It is the most exhaustive and comprehensive collection of the work of Swami Vivekananda hitherto published. It contains, among others, his eloquent character sketch of "My Master"; his celebrated lecture at the great Parliament of Religions at Chicago; all the important and valuable speeches delivered in England, America and India on Gnana Yoga, Bhakti Yoga, Karma Yoga, Vedanta, and Hinduism; selections from the inspiring speeches he gave, in reply to addresses of welcome that were presented to him at different towns and cities in India, during his historic journey from Colombo to Almora, on his return from America.

Detailed contents.—My Master; Hinduism as a Religion; Reply to the Addresses of Congratulations from Madras and Calcutta; The Ideal of Universal Religion; God in Everything; Immortality; Is the Soul Immortal; The Freedom of the Soul; Maya and Illusion; Maya and the Conception of God; Maya and Freedom; The Real and the Apparent Man; The Absolute and Manifestation; Unity in Diversity; The Cosmos; The Macrocosm; Realization; Karma Yoga; Metaphysics in India; Re-incarnation; Bhakti or Devotion; Vedanta; The Vedanta in Indian Life; The Mission of the Vedanta; The Sages of India; Christ, The Messenger; The Relation of Buddhism to Hinduism; The True Method of Social Reform; The Reform of Caste; Education on National Lines; The Conquest of the World by Indian Thought; Poems, etc., Contains also *Four Portraits.* Price Rs. 2. To Subscribers of "The Indian Review." Rs. 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

SWAMI VIVEKANANDA. This is a lengthy and interesting sketch of the life and teachings of this eminent Indian saint, with copious extracts from his speeches and writings. *With a portrait.* As. 4.

☞ The annual subscription to the *Indian Review* is Rs. 5 (Five) only including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Four for a free specimen copy to G. A. Natesan & Co., Madras. Current issues are not given as specimen copies.

The Rise and Growth of Bombay Municipal Government

BY DINSHA EDULJI WACHA

In this valuable book Mr. Wacha traces the origin of Municipal Institutions in Bombay from the year 1782 and brings the history up-to-date. The author has utilised all the extant records and done everything to make the account interesting and useful. All who are interested in the history and progress of Local Self-Government in India ought to read this invaluable book. It is an indispensable volume on Local Self-Government which every District Municipality and Local Board in India should possess.

The Mahratta :—A book, written by a man of Mr. Wacha's experience, ability and reputation does not need much recommendation from outside as to the contents ; and the printing and the general get-up of the book being in the hands of Mr. G. A. Natesan is what it should be.

The Times of India :—Written with Mr. Wacha's usual brightness of style and in a tone marked by moderation and impartiality, the book will be of great value to all students of civic history :

CROWN 8vo. CLOTH BOUND 460 PAGES

PRICE RS. 2 (TWO)

To subscribers of "The Indian Review" Re. 1-8

Brochures by Mr. Wacha

Recent Indian Finance....As. (Four)

Indian Military Expenditure....As. (Four)

Indian Railway Finance....As. (Four)

G. A. NATESAN & CO., 3, Sunkurama Chetty Street, MADRAS

DINSHA EDULJI WACHA.—An account of his life and career, his services to the Congress movement and copious extracts from his speeches and writings relating among other subjects to all the important questions of Indian economics and finance. Price As. 4.

// THE DEPRESSED CLASSES

AN ENQUIRY INTO THEIR CONDITION
AND SUGGESTIONS FOR THEIR UPLIFT

The publishers venture to hope that the publication of the volume will stimulate further interest in the problem of the elevation of the Depressed Classes and that men of all castes and creeds will co-operate together for devising means and measures for the mental, moral, social and material advancement of fifty millions of our countrymen who at present are unfortunately sunk in ignorance and poverty.

Contents.—His Highness the Gaekwar of Baroda; Mr Ambika Charan Muzumdar; Mr. B. De, I.C.S., Mrs. Annie Besant; Lala Lajpat Rai; The Hon'ble Mr. Gokhale; The Hon'ble Mr. T. V. Seshagiri Aiyar; Mr. Saint Nihal Singh; Mr. Valentine Chirol; Rev. C. F. Andrews, M.A.; Babu Sarada Charan Mitra; Pandit Sitanath Tatvabushan; Mr. P. R. Sundara Aiyer, B.A., B.L.; Rt. Rev. The Lord Bishop of Madras; Rao Bahadur V M. Mahajani, M.A.; Hon. Mr. Justice N. G. Chandavarkar; The Hon. Mr. V. Krishnaswami Aiyar; The Anagarika Dharmapala; The Hon. Mr. Balakrishna Sahay; Mr. A. Vasudeva Pai; Babu Govind Dass; Mr. N. Ranganatham, B.A.; Mr. G. A. Natesan, B.A.

PRICE RE. ONE.

To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian Social Reformer.—A number of papers by several distinguished men on the position of the Depressed Classes.

United India. Messrs. Natesan & Co., have done a real service to these poor but deserving people by the issue of this valuable little publication which ought to go a long way in rousing the national conscience to a perception of the serious disabilities these poor persons are labouring under. The book ought to be in the hands alike of educated Indians and Europeans interested in the upliftment of the depressed classes.

LIFT-IRRIGATION

BY ALFRED CHATTERTON,

Professor of Engineering, on Special Duty, Madras.

CONTENTS. Introduction, Water Lifts. Underground Water-Supply, Well Irrigation with Oil Engines, Irrigation from Artesian Wells, The Value of Wind-Mill in India, Experiments with Wind-Mills, Wind-Mills Irrigation in America, The Cost of Power, Cost of Lifting Water, Flow of Water in Sand, Well-Boring, Steam Pumps in the Kistna Delta, Development of Lift-Irrigation, Lift-Irrigation, Irrigation by Pumping, Progress in Irrigation by Pumping in Madras, Irrigation by Pumping in the United States.

PREFACE TO THE SECOND EDITION

Some years ago, Messrs. G. A. Natesan & Co. reprinted a number of papers and articles which I had written at various times on the improvement of the methods of lifting water for irrigation. The little volume apparently served a useful purpose as it met with a ready sale and has been out of print for some time. The demand for information, as to the methods to be pursued and as to the results which have been achieved, still continues and in the absence of any formal treatise on the subject, a fresh compilation of papers has been made which it is hoped will to some extent supply what is needed.

Price Rs. Two.

To Subscribers of the "Indian Review," Re. 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Capital. Contains in lucid and succinct form account of all the various methods for raising water for irrigation purposes now used in India and in the United States. There are millions of bullocks employed every day in India in lifting water. But it has been proved beyond doubt that the cost of pumping even on a small scale with oil engines is less than one-half that of the bullock-power, and on a larger scale the cost is not even one-tenth. Water-lifting by windmills is also fully described and the results of the various experiments described.

// ALL ABOUT DELHI

AN EXHAUSTIVE HAND-BOOK

Compiled from Authentic Sources.
With 36 illustrations.

[COMPILED FROM VARIOUS AUTHENTIC SOURCES]

Contents.—The Hindu Kings; Early Muhammadan Kings; The Moghul Emperors; Modern Delhi; Some Delhi Sights; Monuments at Delhi; The Storming of Delhi; The City Gazetteer; Lord Lytton's Durbar; Lord Curzon's Durbar; The King's Durbar of 1911.

In the preparation of this book free use has been made of Mr. Fanshawe's *Delhi: Past and Present*, more especially in the compilation of its last Chapter; of Dr. Fergusson's *Eastern and Indian Architecture* in the description of its great architectural glories; of the revised *Imperial Gazetteer* for the latest statistics relating to the city; of Captain Trotter's *Nicholson* for a description of the storming of Delhi; and of Mr. Reynold-Ball's *Tourist's India* for a succinct account of its far-famed Mutiny Sites. Besides the standard writers on Indian History and the accounts of European and other travellers to India during the Moghul period, much interesting information has been gleaned from Mr. Abbott's *Through India with the Prince*, Mr. Percival Landon's *Under the Sun*, Mr. G. W. Steevens' *In India*, Genl. Gough's *Old Memories*, and Mr. Kerr's *From Charing Cross to Delhi*.

With thirty-six Illustrations.

Price Re 1-8.

To Subscribers of "The Indian Review." Re. 1-4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian Mirror. The book gives brief accounts of the Hindu, Pathan, and Moghul sovereigns who reigned over old and New Delhi, and full particulars of the various sights which visitors are expected to "do." For the modest sum of a rupee and a half the reader has at his disposal reproductions of the graphic accounts of these sights from the costlier productions of Fergusson and Fanshawe, and the "Imperial Gazetteer of India." A large number of Illustrations intersperse the volume.

Sankara's Select Works

Sanskrit Text and English Translation

By Mr. S. VENKATARAMANAN, B. A.

Contents.—Hymn to Hari; The Ten-Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own Self.

Preface.—The main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases. It is hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara, a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non-dualism.

Bound in Cloth. Price Rs. 1-8

To Subscribers of the "Indian Reweiw," Re. One

G. A. Natasen & Co., Sunkurama Chetty Street, Madras.

Weekly Chronicle.—Every one interested in the history of religious reform and the evolution of religious thought in India should know something about this great teacher of the South.

☞ The annual subscription to the *Indian Review* is Rs. 5 (Five) only including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Four for a free specimen copy to G. A. Natesan & Co., Madras. Current issues are not given as specimen copies.

THE

VAISHNAVITE REFORMERS OF INDIA

CRITICAL SKETCHES OF

THEIR LIVES AND WRITINGS

BY

T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS.—Nathamuni; Pundarikaksha; Yamunacharya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala Maha Muni; and Chaitanya.

These are a Series of Seven Essays on the Lives and Writings of the principal religious reformers of the Vaishnavite or Visishtadwaita School of India. The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity. A clear account of the growth of Vaishnavaism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. A special chapter is devoted to the exposition of the Visishtadwaita philosophy according to Ramanuja. The growth of Vaishnavaism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is also fully described.

Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Bombay Guardian. This little book can be recommended to all persons who care about the subject, for its interesting biographical notes, its abundance of Hindu lore, and its perfect lucidity.

The Rangoon Spectator. The above work by Mr. T. Rajagopala Chariar, M. A., B. L., outlines in seven Essays of exceptional ability, the development and influence of a great school of Indian philosophy.

Aspects of the Vedanta.

CONTENTS.

The Vedanta—Some Reasons for Study.
The Late Mr. N. Vythinatha Aiyar, M. A.

Veda and the Vedanta.
The Late Prof. Max Müller

Vedanta Toward All Religions.
Swami Abhedananda.

The Vedanta in Outline.
Pandit Sitanath Tattvabhushan.

The Vedanta Religion.
Professor M. Rangachariar, M. A.

The Ethics of the Vedanta.
The Late Mr. N. Vythinatha Aiyar, M. A.
Rao Bahadur Vasudeva J. Kirtikar.

The Philosophy of the Vedanta.
Dr. Paul Deussen.

The Vedanta Philosophy.
Swami Vivekananda.

The Vedantic Doctrine of the Future Life.
Pandit Sitanath Tattvabhushan.

The Vedanta: Its Theory and Practice.
Swami Saradananda.

The Vedanta for the World.
Swami Vivekananda.

Price As. 12. *To Subscribers of the "Review,"* ***As. 8.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

International Journal of Ethics. Valuable little book...........The whole book is worthy of careful study by everyone interested in theology or philosophy.

The Theosophical Review. This useful little volume.

The Prabuddha Bharata. A worthy compilation... ....It will repay perusal.

The *Englishman.* Will interest readers who make a study of Oriental thought. There are six essays and they are all appreciative and meant to stimulate one to believe in the eternal principles of the Vedanta.

THE BHAGAVAD-GITA

WITH THE TEXT IN DEVANAGARI AND AN ENGLISH TRANSLATION

BY MRS. ANNIE BESANT.

Note.—It has long been my ambition to place within reach of the English-reading public a cheap edition of the Bhagavad-Gita with the text in Devanagari and an English translation of the same. Mrs. Annie Besant, that warm and tried friend of India whose services to our land it were vain to count, has enabled me to realize that ambition by generously granting the use of her English translation. It is devoutly hoped that this great scripture of the Hindus will find a place in thousands of homes both in India and elsewhere.—G. A. NATESAN.

Price per copy, As. 2 (Two).

When ordering mention the number of copies.

☞ ***Stamps will not be received***

The Prabudha Bharata.—In clearness of type, in size and shape, the book leaves nothing to be desired. We can heartily recommend it to all who want a trustworthy pocket-edition of the Gita.

The Modern Review.—Mr. Natesan is bidding fair to be the Indian Routledge. This finely printed edition of a well-known and excellent translation has been here offered at an impossibly cheap price, and it should make its way to every Indian home and heart.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

FOR INDIA'S UPLIFT. Essays and Speeches on Indian Questions. By Annie Besant. As. 12.

MRS. ANNIE BESANT. A sketch of her Life and her Services to India. With copious extracts from her speeches and writings. With a portrait, 64 pages. Price Annas Four.

NATION-BUILDING. A Stirring appeal to Indians. Suggestions for the building of the Indian Nation; Education as the basis of National Life; National Universities for India. Price Annas Two.

THE LIFE & TEACHINGS OF BUDDHA

BY

THE ANAGARIKA DHARMAPALA

Price As. 12. To Subscribers of the "Review," As. 8.

SRI SANKARACHARYA

HIS LIFE AND TIMES.

BY C. N. KRISHNASWAMY AIYAR, M.A., L.T.

HIS PHILOSOPHY.

BY PANDIT SITANATH TATTVABHUSHAN.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

Sri Madhwa and Madhwaism

A HISTORICAL AND CRITICAL SKETCH.

BY C. N. KRISHNASWAMY AIYAR, M.A., L.T.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

SRI RAMANUJACHARYA

HIS LIFE AND TIMES.

BY S. KRISHNASWAMI AIYANGAR, M.A.

HIS PHILOSOPHY.

BY T. RAJAGOPALACHARIAR, M.A., B.L.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian National Congress

An Account of Its Origin and Its Growth
Full Text of all the Presidential Addresses
Reprint of all the Congress Resolutions
Extracts from all the Welcome Addresses
Notable Utterances on the Movement
Portraits of all the Congress Presidents

This is an exhaustive and complete Collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, Mr. Justin McCarthy, Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents. Cloth Bound. Over 1,100pp. Crown 8vo.

Price Rs. 3. *To Subscribers of the "Review,"* ***Rs. 2-8.***

Lord Ampthill.—The book seems to me a very complete and well-chosen summary and it is one which will be useful to many people besides myself for the purpose of reference.

Sir Herbert Roberts, M. P.—The record of the work of the National Congress is not only of extreme interest but will be most useful in future as a source of information as to the progress of enlightened opinion in India upon many questions deeply affecting the welfare of the people.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Hindustan Review.—The Indian statesman, politician, or publicist could scarcely have at this time of the year a better book on his shelf than that designated "The Indian National Congress." It is obvious that no public man or publicist's book-shelf of works of reference can be complete without a copy of Mr. Natesan's excellent compilation of the Congress literature. Considering its bulk and matter, it is cheaply priced at Rs. 3.

Glympses of the Orient To-Day

BY SAINT NIHAL SINGH.

Preface.—The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions.

It is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the people, as one of them.

The book falling into the hands of the Indian youth—for whom it is especially designed—will be the means of inspiring him to work for the uplift of his land.

Contents :—Asia's Spell Broken; How Disillusionment Came; Asia a Menace to the West; Japan's Imperial Dream; Oriental Trade Supremacy; Autocracy to Limited Monarchy; The Modern Oriental Woman in the Making; Where Woman Has The Upper Hand; The Modernization of Japan; Flaws in Japanese Modernization; Education in Japan; Japan's Material Prosperity; Japan: China's Gadfly; The Celestial Student Abroad; Exit the Old, Enter the New in China; Evolution, Not Revolution in India; The Spirit of Maya Leaving Hindustan; To-Day in Afghanistan; Persia Evolving Cosmos Out of Chaos; Rural Life in Iran; Egypt's Agitation for Autonomy; Egypt's Preparation for Self-Government.

First Edition. Price : Re. One.

To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Guzerati.—Mr. Saint Nihal Singh tells us how the impact of the West upon the East has shaken the Oriental out of his metaphysical musings and taught him to think of the world of to-day, how the new awakening is to be traced in all Eastern countries. He is an optimist and in favour of an all-sided progress. The spirit that runs through the whole book is commendable and deserves to be imbibed by the Indian youths for whom the book is intended.

My Indian Reminiscences

By Dr. Paul Deussen

EXTRACT FROM THE INTRODUCTION

In recording my impressions of my trip to India in the winter of 1892-93, and thus presenting them to the public I have yielded to the wishes of my friends, partly because, notwithstanding the shortness of my stay in India, I was enabled, being favoured by circumstances, to get a deeper insight into the life of the natives than a European usually gets.

My knowledge of Sanscrit, the study of it had been to speak, my daily bread for the twenty years previous to my trip, was of immense service.

What was to be of still greater use to me in India than the knowledge of the ancient and sacred language of the land, was the fact that I had happened to have spent the best energies of a number of years in entering into the spirit of the Upanishads and the Vedanta based upon them.

CONTENTS

Introductory ; From Marseilles to Bombay ; Bombay ; From Bombay to Peshawar ; From Peshawar to Calcutta ; Calcutta and the Himalayas ; From Calcutta to Bombay *via* Allahabad ; From Bombay to Madras and Ceylon ; Homeward Bound. APPENDIX :—Philosophy of the Vedânta. *Farewell to India* : A POEM.

Crown 8vo. 270 pages, with a frontispiece.

Price Re. 1-4. *To Subscribers,* ***Re. 1.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Merit of the Book.—**Dr. Deussen's account of his tour throughout India, his description of the principal cities, its shrines, pilgrimages and its many holy spots, its leading men of various communities and classes afford much interesting reading. The language in which he describes the customs, ceremonies, manners, traits and traditions of the Indian people...notwithstanding the shortness of his stay in India...show his profound admiration and love for the land which, to use his own words, " had for years become a kind of spiritual mother-country " to him.**

POPULAR EDITION

Essays in National Idealism

BY ANANDA K. COOMARASWAMY

CONTENTS:—The Deeper Meaning of the Struggle; Indian Nationality; Mata Bharata; The Aims and Methods of Indian Arts; Art and Yoga in India; The Influence of Modern Europe on Indian Art; Art of the East and of the West; The influence of Greek on Indian Art; Education in India; Memory in Education; Christian Missions in India; Swadeshi; Indian Music; Music and Education in India; Gramophones—and why not?

Select Opinions

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr. Coomaraswamy's pen marks a definite stage in the progress of that movement......It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine.*

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked......Their author is a logical and uncompromising reactionary......Yet we cannot deny the beauty and truths of the pure ideal as he so nobly and persistently holds it up before us......We think the book he has written to be of surpassing value."—*Modern Review.*

Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE INDIAN NATIONAL LIBRARY SERIES.—Every one of the volumes, big and small, Messrs. Natesan have of recent years published contains views of India and Indian current history and forms most reliable references of the great social and mental movements now pulsating throughout India. We would suggest that all their publications of the sort of the four volumes now before us be classed as *The Indian National Library Series*, for beyond question their publication is forming a library of national literature for India.—*Moulmein Advertiser.*

Essentials of Hinduism

VIEWS OF LEADING HINDUS

A symposium by Sir Guru Dass Bannerjee, Kt.; The Hon. Mr. Justice T. Sadasiva Aiyer; Mr. Satyendranath Tagore, I.C.S.; Mr. P. T. Srinivasa Iyengar, B.A., F.M.U.; Dewan Bahadur R. Ragoonath Rao, C.S.I.; Mr. P. Narayana Iyer, B.A., B.L.; Rai Bahadur Lala Baijnath; Dr. Sir S. Subramania Aiyar, K.C.I.E., LL.D.; Rao Bahadur V. K. Ramanujachari; Babu Bhagavan Das; The Hon. Mr. V. Krishnaswami Iyer, C.S.I.; The Hon. Mr. Gokuldas K. Parekh; Rao Bahadur C. V. Vaidya; Pandit Durga Datta Joshi; Babu Govinda Das; The Hon. Mr. Justice P. R. Sundara Aiyar; Dewan Bahadur K. Krishnaswami Rao, C.I.E.; Mr. K. Ramanujachari; Mr. V. M. Mahajani; Rao Bahadur Waman Madhav Kolhatkar; The Hon. Dewan Bahadur M. Adinarayana Ayah; Rao Bahadur Deorao Vinayak; The Hon. Mr. N. Subbarau Pantulu; Babu Sarada Charan Mitra; Sir Pratul Chandra Chatterji, Kt., C.I.E., LL.D. Price As. 8.

To subscribers of "The Indian Review" As. 6.

Indian Christian Messenger.—The views of such enlightened and enthusiastic persons who represent almost all phases of Hinduism orthodox, protestant and even theosophical, presented in such a handy form must be welcome to all including Christians who value religious study above all.

The Rajaput Herald.—A really valuable addition to the Modern Indian Literature.

G. A. NATESAN & CO., 3, Sunkurama Chetty Street, MADRAS

THE LIFE AND TEACHINGS OF BUDDHA.

BY THE ANAGARIKA DHARMAPALA.

This is a clear and concise account of the Life and Teachings of Lord Buddha written by a well-known Buddhist authority and in a style specially intended for non-Buddhists, the book is bound to be widely circulated and appreciated. With an appendix and illustrations. Price As. 12. To subscribers of the "Indian Review" As. 8.

KASINATH TRIMBAK TELANG

THE MAN AND HIS TIMES

BY MR. VASANT N. NAIK, M. A.

PREFACE

The years between the seventies and nineties of the last century, however tame they may appear to us now have a deeper significance for us as being the epoch of pioneer work. Those were the years when the foundation was laid of many an activity, the ripening of which is yet to come. In all these activities Telang played a very conspicuous part. The knowledge of his life, his ideals, his methods of work and his aspirations will not come amiss, nay is bound to be immeasurably useful in an age when passion is apt to run riot and "enthusiasm is made to do duty for reasoned scrutiny."

The sketch can lay no pretentions to the name of a biography. It is but an humble *essay* on the part of the writer to understand the man and his times and to draw for himself a picture of the man as accurate and faithful as possible from the very scanty materials at his disposal.

FOOLSCAP 8VO. 158 PAGES.

The Indian Social Reformer.—Mr. Naik enables us to get a fairly good idea of Mr. Telang as an educationist, as a social reformer, and as a political leader.

Price Re. One

To subscribers of the Review As. 12

G. A. NATESAN & CO., 3, Sunkurama Chetty Street, MADRAS

The Madras Mail.—**The late Mr. Justice Kashinath Trimbak Telang, who died in the very prime of his life, was a profound Sanskrit scholar, a great linguist, an ardent but cautious social reformer, an eminent educationist and above all, a true patriot. The life of this notable Indian must be an inspiring example to all his countrymen, and Messrs. G. A. Natesan and Co., have done well in publishing the sketch.**

Indian Political Literature

Essays in National Idealism.—By Dr. Ananda K. Coomaraswami with illustrations. Re. One. To Subscribers of the "Indian Review," As. 12.

Morley's Indian Speeches.—With an Appreciation of Lord Morley, and A Portrait, Crown 8vo., 240 Pages. Re. One. To Subscribers of the *Indian Review*, As. 12.

Gokhale's Speeches.—With a biographical sketch and a portrait. Over 1,000 pages, Crown 8vo. Rs. 3. To Subscribers of the "Indian Review," Rs. 2-8.

The Indians of South Africa.—By H. S. L. Polak. Re. One. To Subscribers of the "Indian Review," As. 12.

Dadabhai Naoroji's Speeches and Writings.—With a portrait. Rs. Two. To Subscribers of the "Indian Review," Re. 1-8.

Glimpses of the Orient to-day.—By Saint Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

The Indian National Congress.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses. Portraits of the Congress Presidents. Over 1,200 pages Crown 8vo. Rs. 3. To Subscribers of "The Indian Review," Rs. 2-8.

Indian Military Expenditure.—By Mr. Dinshaw Edulji Wacha. As. 4.

Recent Indian Finance.—By Mr. Dinsha Edulji Wacha. Price As. 4.

Indian Railway Finance.—By Mr. D. E. Wacha. As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian People.—By collecting the speeches and writings of Dr. Rash Behari Ghose, Swami Vivekananda, the Honorable Mr. Gopal Krishna Gokhale, Lord Morley, he has done a distinct service to both the younger and elder generation of Indians; for these are books which the younger people like to have constantly by their side to study and the elders to refer to occasionally.

INDUSTRIAL INDIA

BY MR. GLYN BARLOW, M.A.

CONTENTS.

1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

SECOND EDITION

Re. 1.** To Subscribers of the "Indian Review,"* ***As. 12.

SELECT PRESS OPINIONS.

"The Madras Mail."—Throughout the book there is a cheery note of optimism which ought to be encouraging to those who are exerting themselves to bring about improvements.

"The Madras Times."—This little book is well written, well edited and well published, and we can safely recommend our Indian friends to read, mark and inwardly digest its contents.

"The Daily Post," Bangalore.—The book is an eminently readable one, and if it does not prove useful that will not be due to the fault of the writer.

"The Indian Spectator."—Every young man in India ought to read Mr. Glyn Barlow's book.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Bombay Gazette.—Overflows with good advice to industrial and trading classes, which they would do well to consider.

The Indian Magazine and Review.—This book contains an appeal to Indians to promote industries in their own country on principles of combination, and the practical question is discussed, how far this is possible at present, united efforts being there so little understood or attempted.

The Englishman.—The book should be in the hands of every public-spirited man in this country.

Essays on Indian Economics

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS :—Indian Political Economy; the Re-organisation of Real Credit in India; Netherlands India and Culture System; Present State of Indian Manufacture and Outlook of the same; Indian Foreign Emigration; Iron Industry—Pioneer Attempts; Industrial Conference; Twenty Years' Review of Census Statistics; Local Government in England and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; the Law of Land Sale in British India.

Rs. 2. *To Subscribers of the "Indian Review,"* **Re. 1-8.**

SELECT OPINIONS.

India.—Indispensable upon the shelves of every student of Indian Politics.

The Political Science Quarterly.—The author not only has a complete command of English but uncovers with great skill the mistakes made by the British in applying the maxims of English Political Economy to Indian conditions.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The West Coast Spectator.—This is a very valuable contribution to Indian Political Economy, and should prove extremely useful just now when important questions relating to the development of our country's resources are engaging the attention of the people. The book should find a place in all libraries and may with advantage be used by all college students and others who wish to have information about the country's industrial resources.

THE SWADESHI MOVEMENT

A SYMPOSIUM BY

Representative Indians and Anglo-Indians

Contents .—Dadabhai Naoroji; H. H. The Gaekwar of Baroda; The Hon. Mr. G. K. Gokhale; The Hon. Dr. Rash Behari Ghose; The Hon. Sir Vitaldas Damodar Thackersey; The Hon. Md. Yusuf Khan Bahadur; Mrs. Annie Besant; Rajah Peary Mohun Mukerjee; Sister Nivedita; Lala Lajpat Rai; Dewan Bahadur K. Krishnaswamy Row; The Hon. Mr. Harikishen Lal; Babu Surendranath Banerjea; Rai Bahadur Lala Baij Nath; Dewan Bahadur Ragunatha Row; Romesh Chunder Dutt, C.I.E., I.C.S.; Mr. A. Chaudhuri; Hon. Mr. Parekh; Mr. D. E. Wacha; Hon. Pandit Madan Mohan Malaviya; Mr. Aswini Kumar Datta; The Hon. Mr. Krishnaswamy Iyer; Hon. Mr. Ambica Charan Muzumdar; Dewan Bahadur Ambalal S. Desai; Mr. G. S. Arundale; Sir Charles Elliot, Mr. David Gostling; Rajah Prithwipal Singh, Rai Bahadur P. Ananda Charlu, C.I.E.; Sir E. C. Buck, K.C.S.I.; Dr. Ananda K. Coomaraswamy; Mr. Mujibur Rahman; Abdul Rasul, Esq., *Bar.-at-Law*; Babu Tara Prasanna Mukerji; Dewan Bahadur Govindaraghava Iyer; Mr. Abdul Halim Ghuznavi; Rao Bahadur R. N. Mudholkar; His Honor Sir Herbert T. White; Mr. Charles W. McKinn; Mr. Bal Gangadhar Tilak; Mr. Hemendra Prasad Ghose; Pandit Rambaj Dutt; Mr. Mushir Hosain Kidwai, *Bar.-at-Law*.

The book also contains the views of H. E. Lord Minto, H. E. Sir Arthur Lawley, H. H. Sir Andrew Fraser and Lord Ampthill.

Price Re. 1. *To Subscribers of the "Review"* **As. 12.**

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Jame Jamshad.—We consider this book worthy of special study.

Sir Roper Lethbridge, K. C. I. E.—Students of economics and of social science throughout the world owe a deep debt of gratitude to Messrs. Natesan for the admirable series of little volumes containing all these valuable speeches and essays.

The Mussalman.—Calculated to amply repay perusal.

Essays on Indian Art, Industry & Education

BY E. B. HAVELL

Late Principal, Government School of Arts, Calcutta.
"Author of Indian Sculpture and Painting," etc.

All these Essays deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out. * * *

Contents:—The Taj and Its Designers, The Revival of Indian Handicraft, Art and Education in India, Art and University Reform in India, Indian Administration and 'Swadeshi' and the Uses of Art.

SELECT OPINIONS.

The Englishman, Calcutta.—Mr. Havell's researches and conclusions are always eminently readable. * * * His pen moves with his mind and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its reclamation from the degradation into which Western ideals, falsely applied, have plunged it, and to its application as an inspiring force to all Indian progress and development. * * * It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

The Modern Review.—We may at once express our emphatic conviction that it is a remarkable book, destined to leave its impress on the current thought of India, and to guide her efforts into new channels, to her great glory and honour. Crown 8vo., 200 pp.

Re. 1-4. *To Subscribers of the "Indian Review,"* **Re. 1.**

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Harvest Field.—Anything that will make India more beautiful appeals powerful to us...................... The Essays are interesting.

The Christian Patriot.—All are thoughtful and inspiring articles and stimulate the reader to think of new paths for the rising generation and avoid beaten and overcrowded tracks in which many young men are still content to walk.

THE IMPROVEMENT OF

INDIAN AGRICULTURE

SOME LESSONS FROM AMERICA

By Mrs. Saint Nihal Singh

AUTHOR OF

"The House Hygienic" "My Favourite Recipes"
"How to Make Good Things to Eat"
"The Virtues of Varnish," etc.

TABLE OF CONTENTS

	PAGE
PUBLISHER'S PREFACE	i
WHERE FARMING IS A PROFITABLE PASTIME ..	1
HOW THE AMERICAN GOVT. HELPS THE FARMER ..	30
THE RELATION OF MANURE TO THE CROP	65
PLANT BREEDING IN AMERICA	92
HOW THEY RAISE RICE IN AMERICA	102
WHEAT-GROWING IN AMERICA	127
MAKING MONEY OUT OF MILK	147

Crown 8vo, 160 pages

Price Re. 1.** To Subscribers, **As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

The Indian Nation—Cultured, energetic and enterprising publishers of Madras.

The Kayastha Messenger :—The worthy publishers have laid the educated classes under a deep debt of gratitude by placing before them interesting, useful and cheap publications.

The Moulmein Advertiser :—The many valuable booklets published by Messrs. Natesan & Co., on subjects of the deepest interest and value to India should fill a recognised place in the library of every student of India, past and present.

SECOND EDITION.

AGRICULTURAL INDUSTRIES IN INDIA

BY MR. SEEDICK R. SAYANI

WITH AN INTRODUCTION BY

SIR VITALDHAS DAMODAR THACKERSEY

Contents :—Agriculture; Rice; Wheat; Cotton; Sugar-Cane; Jute; Oilseeds; Acacia; Wattle Barks; Sunn Hemp; Camphor; Lemon-Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manures; Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle-Farming; Dairy Industry; Poultry-Raising; An Appeal.

Sir Vitaldhas Thackersey writes :—

Mr. S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

Re. 1. *To Subscribers of the "Indian Review,"* ***As. 12.***

Mr. W. H. SHARP, DIRECTOR OF PUBLIC INSTRUCTION, BOMBAY. "Agricultural Industries in India" by Seedick R. Sayani, price Rupee One, and published by G. A. Natesan & Co., Esplanade, Madras, is recommended as a book suitable for the Libraries of Secondary Schools in this Presidency.

H. E. THE GOVERNOR OF BOMBAY hopes that it may have a wide circulation and stimulate the introduction of the improvements which are so necessary if India is to reach its full economic development as a producing country.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Provincial Times **:—Messrs. G. A. Natesan, Publishers, Esplanade, Madras, have issued a series of books not alone of interest to a general reader, but of value as references and historical records.**

The Indian Witness **:—G. A. Natesan & Co., Madras, are making quite a name for themselves by their varied publications.**

The Empire **:—That ferociously enterprising firm of publishers, Messrs. G. A. Natesan & Co., Madras.**

Indian Industrial and Economic Problems

BY V .G. KALE, M. A.

Professor, Fergusson College, Poona.

CONTENTS.

Preface.—Imperialism and Imperial Federation—An Imperial Customs Union and Tariff Reform—The Present Economic Condition of India—The Problem of High Prices—Twenty-five Years' Survey of Indian Industries—The Labour Problem in India—The Breakdown of Boycott—Swadeshi and Boycott—National Economics and India—High Prices and Currency—Fiscal Freedom and Protection for India—Indian Protectionism—Preferential Duties—India and Imperial Preference.

PREFACE.

The author is a moderate though a staunch protectionist, and has taken a calm and dispassionate view of the whole question. While he condemns unmitigated free trade as an unsuitable economic policy for India, and puts in a vigorous plea for the protection of indigenous industries by the state, he is careful in pointing out the real scope and limitations of Indian protectionism. The status of India in the British Empire has much economic significance which has been brought out in not a few of the chapters. The author's conclusions are throughout based upon a close study of facts and figures and upon careful deliberation and no effort has been spared to procure and make use of all available information.

PRICE RE. ONE.

To Subscribers of the Indian Review, Annas. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Phœnix:—Prof. Kale is a well known writer on Indian economics. His writings always command the respect and attention of the educated people. The book is worth a close study, for India's industrial and economical problems are complex and varied.

// INDIAN TALES

AMUSING READING:—Annas Four Each.

New Indian Tales.—Nineteen amusing and instructive tales. By Mr. C. Hayavadana Rau, Fellow of the Anthropological Institute, London. ***Price As. 4.***

Tales of Raya and Appaji.—By T. M. Sundaram. Sixteen amusing and instructive stories. The stories are characterised by a great deal of wit and humour ***Price As. 4.***

Tales of Komati Wit and Wisdom.—Twenty-five amusing and instructive stories. By C. Hayavadana Rau, B.A., B.L. ***Price As. 4.***

Tales of Tennali Raman.—The famous Court Jester of Southern India. Twenty-one Amusing Stories. By Pandit S. M. Natesa Sastri. Third Edition. ***As. 4.***

Folklore of the Telugus.—A collection of forty-two highly amusing and instructive tales. By G. R. Subramiah Pantulu. ***Price As. 4.***

Tales of Mariada Raman. Twenty-one Amusing Stories. By P. Ramachandra Row Avergal, Retired Statutory Civilian. Second Edition. ***Price As. 4.***

The Son-in-Law Abroad, and other Indian folk-tales of Fun, Folly, Cleverness, Cunning, Wit and Humour. By P. Ramachandra Rao, B.A., B.L., Retired Statutory Civilian. Second Edition. ***As. 4.***

Maitreyi: A Vedic Story in Six Chapters. By Pandit Sitanath Tattvabhushan. Second Edition. ***As. 4.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Madras Mail:—A delightful collection of witty tales and anecdotes. The stories are quaint and clever.

The Madras Standard:—Popular Tales abounding is fun and humour.........Ought to be of great interest and amusement especially to the foreign reader and the folk-lorist. The book is well suited to while away agreeably enough an idle half-hour during a railway journey.

Punjab Educational Journal:—These tales are simple but very amusing.

Biographies of Eminent Indians

A Series of Uniform Booklets each with a Portrait

Foolscap 8vo. Price As. Four each

The aim of this Series is to present within a short compass sketches of the lives and careers of all eminent Indians. Each Volume besides giving a succinct biographical sketch contains copious extracts from the speeches and writings of the personages described. The Series has been pronounced by the Press to be "the most welcome addition to Indian, biographical and critical literature."

Dadabhai Naoroji
Sir P. M. Mehta
Dinsha Edulji Wacha
Mahadev Govind Ranade
Sri Ramakrishna Paramahamsa
Swami Vivekananda
Hon. Mr. G. K. Gokhale
Dr. Rash Behari Ghose
Lala Lajpat Rai
Ravi Varma
Toru Dutt
K. T. Telang
Surendranath Banerjea
Romesh Chunder Dutt
Ananda Mohan Bose
W. C. Bonnerjee
Budruddin Tyabji
Sir Syed Ahmed
Lal Mohun Ghose
M. K. Gandhi
Madan Mohan Malaviya
Babu Kristo Das Pal
R. N. Mudholkar

Price As. 4 Each. 1 Doz. at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

UNIFORM WITH THE ABOVE.

SWAMI RAM TIRATH.
V. KRISHNASWAMI AIYAR. C.S.I.
DEWAN C. RANGACHARLU.
DEWAN BAHADUR RAGUNATHA RAU.
RAHIMTULLA MOHAMED SAYANI.
H. H. THE AGHA KHAN.
RAJA RAM MOHAN ROY.
KESHUB CHUNDER SEN.
ISHWAR CHANDRA VIDYASAGAR.
J. N. TATA.

The "Friends of India" Series

This is a new Series of short biographical sketches of eminent men who have laboured for the good of India, which the Publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a frontispiece and is priced at As. 4 a copy.

Lord Morley	**Charles Bradlaugh**
Lord Ripon	**John Bright**
Sir William Wedderburn	**Henry Fawcett**
Mrs. Annie Besant	**Mr. A. O. Hume**
Lord Minto	**Sir Henry Cotton**
Edmund Burke	**Lord Macaulay**

The Leader:—Will be a welcome addition to the political and historical literature of the country.

The Modern Review:—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from notable speeches delivered. The series should be welcome to the public.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each, makes a small library possible for all.

As. 4 each. 6 (Six) at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

SISTER NIVEDITA. A Sketch of Her Life and Her Services to India. Price Annas Four.

The Harvest Field. The little books are written in a pleasant style, and contain extracts from the important speeches of these men.

The Empire. Admirable little biographies.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each makes a small library possible for all.

The Life and Teachings of Buddha

BY THE ANAGARIKA DHARMAPALA

This is a clear and concise account of the life and Teachings of Lord Buddha written by a well-known Buddhist authority and, in a style specially intended for non-Buddhists. The book is bound to be wide'
circulated and appreciated.

Contents :—Introductory, Birth of the
Buddha, The Boyhood of the Future Budd
Initiation of the Buddhisat, The great Renur
The Ascetic Life, The Characteristics of the
The Philosophy of the Buddha, Skandas, Th
of Destruction, The Essentials of the Religi
Decline of Buddhism, The Ethics of Ri
ness, The Brahmachari Life, Analysis, T
Stages of Holiness. Appendix: Buddha's
ation. (Extracts from "The Life of Bud
Asvaghosha Bodhisatva.)

The Indian Social Reformer.—The A
Dharmapala's "Life and Teachings of B
written from an entirely Indian point of vi
well worth reading.

The Tribune.—Although it is writt
Buddhist missionary we are glad to find t
been given such a form as will interest Bud
non-Buddhists alike.

PRICE ANNAS TWELVE

To subscribers of "The Indian Re

ANNAS EIGHT

G. A. NATESAN & CO., 3, Sunkurama Chetty Str AS

☞ **The annual subscription to the *India* is Rs. 5 (Five) only including postage. Subs an commence from any month. If you have ady seen the *Review* send postage stamps for A r a free specimen copy to G. A. Natesan & ras. Current issues are not given as specimen copies**

The "Friends of India" Series

This is a new Series of short biographical sketches of eminent men who have laboured for the good of India, which the Publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a frontispiece and is priced at As. 4 a copy.

Lord Morley
Lord Ripon
Sir William Wedderburn
Mrs. Annie Besant
Lord Minto
Edmund Burke
Charles Bradlaugh
John Bright
Henry Fawcett
Mr. A. O. Hume
Sir Henry Cotton
Lord Macaulay

The Leader:—Will be a welcome addition to the political and historical literature of the country.

The Modern Review:—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from notable speeches delivered. The series should be welcome to the public.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each, makes a small library possible for all.

As. 4 each. 6 (Six) at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

IN THE SAME SERIES.

SISTER NIVEDITA. A Sketch of Her Life and Her Services to India. Price Annas Four.

REV. DR. MILLER, C.I.E. A Sketch of His Life and His Services to India. Price Annas Four.

The Harvest Field. The little books are written in a pleasant style, and contain extracts from the important speeches of these men.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each makes a small library possible for all.

THE INDIAN REVIEW

A HIGH-CLASS MONTHLY

EDITED BY MR. G. A. NATESAN

ANNUAL SUBSCRIPTION INCLUDING POSTAGE.	Inland ..Rs. 5 (Five) Great Britain. Ten Shillings. U. S. A. ..Three Dollars.

Special Features

A number of original contributions by well-known Indian and English writers on a variety of subjects. Critical Reviews of the latest books. Summary of noteworthy articles in leading English, American and Indian periodicals. Selections from the notable Utterances of the Day. Notes and News on Industrial, Commercial and Agricultural matters; also select notes on Literary, Educational, Legal, Medical, Scientific, Personal, Political and General Topics. Among other special attractions of the "Review" may be mentioned 'Current Events,' 'Diary of the Month,' 'Indians Outside India,' 'Feudatory India,' 'Questions of Importance,' Portraits and Illustrations.

☞ **Each issue contains at least eighty pages (crown quarto) of solid matter.**

Single Copy, As. Eight; Annual Subscription, Rs. 5 only.

If you have not already seen "The Indian Review," send a two-anna postage stamp for a free specimen copy to Messrs. G. A. Natesan & Co., Publishers, 3 & 4, Sunkurama Chetty Street, Georgetown, Madras.

Dr. A. M. Fairbairn.—"It is excellent and well written, and distinguished by a love of truth and right."

Mr. Henry Bradley.—"Ably conducted Journal."

Mr. J. B. Pennington, I.C.S., (Retired).—"Your editorial notes seem to be quite unexceptionable and in very good taste."

Mr. Donald Smeaton, C.I.E., I.C.S. (*Retd.*)—"Your *Review* maintains its standard of excellence. I congratulate you."

Mr. J. Herbert Roberts, M.P.—"Let me congratulate you on the admirable editorials of this interesting monthly. I appreciate highly your many services to the cause of progress in India."